MEDITATIONS From The CREATURES.

As it was preached in Aldermanbury by *Thomas Taylor* Dr. in Divinity.

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The third Edition.

LONDON,
Printed for *John Bartlet* at the gilt Cup in *Cheapeside*.
1632.

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PSAL. 8.3.

When I behold thine Heavens even the workes of thy fingers, the Moone and the Starres which thou haſt ordained: What is man (ſay I) that thou art mindefull of him? and the ſonne of man that thou viſiteſt him? &c.

COnſidering with my ſelfe of the benefit of Meditation, together with the

difficulty of it, which hath almoſt worne it out of uſe amongſt Chriſtians; I thought fit to afford a little helpe, to lead up carefull Chriſtians into this mount of Meditation: in which mount God will bee ſeene. And, who ſeeth the clogge of earth preſſing downe his ſoule, and needeth not this pulley to fetch it up againe? And, who is ſenſible of legions of noyſome luſts, that take up the heart as their proper habitation, and deſireth not better gueſts? Who can diſcerne the darkeneſſe of his minde, and not open his windowes, and hereby let in ſome light into his darke houſe? Now as the Lord himſelfe, his Word and Decrees, are the principall object of ordinary Meditation: ſo are his workes, and execution of his decrees a fit object for extraordinary. Whereby wee have not onely a

ſenſuall

ſenſuall uſe of the Creatures, as the bruit beaſt: but a ſpirituall; and profit not onely our bodies, but our ſoules by them. Wherefore elſe did the Lord create them? not, as hee might, all in a moment, or in a day, but in ſixe dayes: but that we might orderly meditate of them, even in particular, and gaine by them ſome ſound knowledge, which might reflect upon the will and underſtanding. Wherefore hath his wiſedome afforded ſuch variety and plenty of them? but that we ſhould be alwaies ſtored with matter of fruitfull Meditation, and never be without the object or matter of our owne good. And what elſe is the cauſe that many are ſo fruitleſſe and barren in their courſe, and ſuch waſters of precious time? but that they never intended to carry their mindes along in ſuch profitable Meditations: which, where they

dwell, ſuffer not a man to be idle or unprofitable in the workes of the Lord. For, whereas a good man may bee caſt into ſuch circumſtances, as hee cannot alway bee in good actions: yet were it hard, if he might not bee alwayes in ſome good Meditation, wherein to improve his time. But to the words.

This Pſalme is inſcribed to him that excelleth on Gittith: ſo alſo are 81. and 89. Pſalmes. Some thinke

1. Becauſe David compounded it in Gath, in his baniſhment.

2. Some, from a muſicall inſtrument ſo called, becauſe either invented or moſt uſed in Gath.

3. Some, from a kinde of melodious Verſe, or Song.

4. But I thinke, it reſpecteth the time when this and thoſe ſongs uſed to bee ſung, namely, at

at the time Haggittith, that is, of wine presses or vintage: Which feast was solemnely celebrated by the Israelites, in which feast, they especially praysed the name of God, for the great and manifold benefits conferred upon men. Which is the substance of this Psalme: wherein the Prophet extolleth the Majesty of God.

1. By contemplating the workes of nature, in the world, to the fifth verse.

2. By considering his worke of grace in gathering him a Church, from the miserable masse of mankinde. These two are the great workes, wherein the Lords greatnesse shineth out: The Creation and Redemption; the one written in the volume of the Creatures, the other in the volume of the Scriptures. In this Verse

1. Hee acknowledgeth him-

ſelfe occupied in contemplation of the heavens & ſtars. Looketh on them not with the eyes of the body onely, but with the eye of faith.

2. That hee is led to God by them: For,

1. Hee ſaith not the heavens, but thine heavens: that is,

1. Of which thou art Maker.

2. Of which thou art the owner, poſſeſſor, and indweller. *Pſalme* 89.12. [Thine are the heavens, and thine is the earth.] *Gen.*14.19. He is poſſeſſor of heaven and earth.

2. Hee addeth, the worke of thy fingers: hands and fingers are aſcribed to God metaphorically. And here the heavens are called not the workes of his hands, but of his fingers: to note his ſingular induſtry, his exquiſite workemanſhip and art, and alſo

alſo his ſpeciall love & care over theſe workes.

3. The Moone & Starres thou haſt eſtabliſhed, that is, thou haſt aſſigned every one their place, and confirmed them by a perpetuall law, written in their nature, & ſet them ſure & firme bounds which they cannot paſſe.

3. In this contemplation hee caſteth his eye upon himſelfe, to caſt himſelfe low before God. When I conſider both the greatnes of the workman, & the largeneſſe of the worke, and for whom they were framed; then in ſenſe of my baſeneſſe, thinke I, [Lord what is man, or the Son of man as thou viſiteſt him? &c.] Not, what is Adam, which were no great matter of pride: but what is Enoſh? fraile, mortall, infirme, and miſerable man, now after his fall, that he ſhould enjoy ſuch a workmanſhip. From hence in generall obſerve.

Obser. That the voice of the creatures is not to be baniſhed out of the Church.

Reaſon 1. If all Scriptures bee profitable to teach and improve, then thoſe that teach divine things from naturall.

Reaſ. 2. The Prophets and Apoſtles, and Chriſt himſelfe were moſt in this kinde of inſtruction, by Parables and Similitudes: therefore Miniſters and Paſtors may doe the like.

Object. The Creatures onely convince; they convert not.

Sol. Muſt no doctrine of conviction be heard in the Church? the frivolous conceit of Antinomiſts is, Away with the Law, let it bee buried with Moſes, and let no man know where, after men are once come to Chriſt. But though wee have a ſuperiour doctrine and helpe in the Church, muſt we therefore refuſe this?

Ob. The Heathens had this know-

knowledge, and it is fittter for them.

Sol. Muſt not wee know God in his workes, becauſe the Heathens did? Nay, if they by his workes came to know the inviſible things of God, may not wee much more, who by faith know, that the world was made by the Word of God? *Heb.* 11. 2.

2. Did not the Philoſophers diſcourſe of God, Juſtice, Vertue, the chiefe good, all moralitie, all civill and œconomicall duties? muſt a Chriſtian bee therefore locked up from them?

3. David was able to diſtinguiſh betweene things handled, and the manner of handling, betweene the ſame object, and differing conſiderations of them. So Chriſtians conſider the ſame heavens, earth, &c. but ſpiritually and ſupernaturally: as 1. to magnifie the Creator: 2. to excite our faith and confidence:

3. to humble our ſelves.

Ob. Wee muſt deſire to know and preach nothing but Chriſt,& him crucified: therefore away with all the Law, and all the preparatives to Chriſt;away with all rules and directions of the Law, when men are come to Chriſt.

Sol. Surely, theſe men muſt blot out a great deale of Scripture; as, all the creation, all the Law and explication of it, all the hiſtory, all the parables and ſimilitudes,all that part of Scripture of the booke of Job, of Pſalmes, of Prophets, wherein Gods Majeſty is exalted in the creatures; or put in ſome more to it,to prohibit us the uſe,and ſhew us the expoſition of them.

Uſe. As the Prophet here looketh fruitfully on the Heavens,the Sun,Moone and Starres: ſo muſt wee. So did hee alſo in *Pſalme* 19. and, There is no language, tongue, or ſpeech, where

their ſound is not heard. Wee will not diſcourſe of this voice, as if wee were in the Schoole of Plato, or Ariſtotle, or Tully *de natura deorum*: but as in the Schoole of Chriſt, taught by the Scriptures, and the ſpirit ſpeaking in them. For,

1. Hath not the Lord in wiſedome made them all?

2. Hath not hee furniſhed us with reaſon and diſcourſe to draw out ſome ſtraines of that excellent wiſedome by them, and from them?

3. Shall Philoſophers, Phyſicians, Naturaliſts, and Heathens learne many good leſſons from them? and onely ſhall not Chriſtians?

4. Have wee beene ſet to this Schoole ever ſince wee were of yeares of diſcretion, and have taken out no leſſons of wiſedome, out of this great Booke? Or ſhall wee ſtill looke upon theſe

things

things as on faire papers that have no letters? or as illiterated men looke upon written papers? but not able to reade a word?

Know then that we may learne somewhat { 1. From all the Creatures in generall. 2. From every Creature in particular.

The voice of the creatures in generall. I.

The voice of the Creatures in generall, is seene in these seven particulars.

All of them teach us to bewaile our rebellion against God, which all of them reprove. For they all stand in their kinde and station, in which God set them at first: The Sunne rejoyceth to runne his course; the Sea keepeth his bounds and bankes miraculously by the law of his Creation; the Earth stands upon his foundation; the Heavens keepe their motion; the Waters ebbe and flow; the very Cocke croweth

croweth and keepeth his appointed watch. Yea, all of them, further than mans ſinne hath diſordered them, keepe the Law of their Creation: But no man doth ſo; they have all ſtrayed away from God. Man hath fallen from his ſtation, hath ſtopped in all his ſupernaturall motion: Nay, a man regenerate, as great a Diſciple as Peter, ſleepeth and ſnorteth in grievous ſinnes, and cannot watch one houre with his Lord.

II. All of them teach us obedience and ſervice unto God. Becauſe,

1. All they ſerve the Lord by a perpetuall Law: the Heavens declare the glory of God, the Earth ſheweth his handy worke: the Windes and Seas obey him; fire, ſnow, haile, vapours, ſtormy windes, fulfill his word. *Pſal.* 148. 8. Frogs, graſſehoppers, lice, come by armies at his

his Word: nay, they will runne from themſelves, and ceaſe to be themſelves in obedience to him. The fire ſhall not burne if he ſay the word: the fluid Sea ſhall bee a ſolid wall and pavement: the River Jordan ſhall runne backe: nay, the Sun ſhall ſtand ſtill, and goe backe ten degrees if hee will appoint him: Fire will deſcend, iron ſwimme, water aſcend upward. Now, ſhall the ſenſeleſſe creatures have yeares to heare their Creator, and man be deafe? Shall his Word binde them, and not us reaſonable creatures to whom it is given?

2. They all ſerve us on condition that wee ſerve him; and willingly are ruled by us, no further than wee are ruled by him; and therefore are called the Lords hoſts, ſouldiers, and armies, both to defend us in his ſervice, and to force into ranke the rebellious and diſobedient.

3. Their

3. Their ſervice of us, is not a motive onely, but a meaſure of our ſervice of him. For,

1. They ſerve us onely; ſo we ought him onely as our Lord.

2. Alwaies, night and day they never ceaſe; ſo ſhould wee ſerve the Lord.

3. They ſerve us freely without hope of reward; not forced, but moſt willingly by naturall inſtruction: ſo ought our obedience to our God, to ſbee free and chearefull.

4. They ſerve us with their beſt and ſweeteſt gifts: the Sunne with comfort, influence of heate and light: the trees with their ſweeteſt and ripeſt fruit: the beaſts with their ſweete, fat fleece, and ſweeteſt life. So ought we the Lord with our beſt parts, affections, ſtrength, indeavours, and whatſoever wee have, being his, of him, and from him.

5. They ſerve vs to the waſting

ſting of themſelves, and loſſe of their beeing. Wee ought alſo to ſerve our God, though to the loſſe of our ſelves, our deareſt things and lives. Here are laymens books enough; every creature in his eye, hand, or uſe, readeth this leſſon to him: I ſerve thee my Lord, ſerve thou thy Lord.

III. All of them are the Lords profeſſours, teaching us the inviſible things of God, *Rom.* 1.20.

1. His Eternity; for as they could not make themſelves, ſo their maker muſt needes bee before the things made; and conſequently he muſt be eternall.

2. His Wiſedome ſhineth in the exquiſite, and artificiall cunning, in the frame of the ſmalleſt creature: As of the Bees or Ant. Conſider the beauty, order of them all; and therein doth his wiſedome ſhine: as alſo in the variety and diſtinction of them.

So

So in the excellent order and ſubordination of them one to the ſervice of another. So that an heathen might ſay, In wiſedome hee made them all: and ſhall bee condemned, for not ſeeing the wiſedome and art of the workeman.

3. His power: muſt not hee bee Almighty, that makes all things of nothing; that hangeth the huge vaſtneſſe of the earth as a ball without any pillar to ſupport it; that can bound the ſea with his word onely; that can ſuſtaine ſuch a maſſe of creatures?

4. His bountifulneſſe and goodneſſe. In his endowments of every creature in this kinde: In his large proviſion for them in their ſeverall neceſſities: In making them all ſo good in themſelves, and for our good and benefit. All of them call on us to taſte & ſee how good God

is

is in himſelfe, who is ſo good in theſe: how good unto us hee will bee in his Pallace, who is ſo good to us in our priſon. Here bee millions of Miniſters and Apoſtles ſent by GOD into the world, to preach unto men the inexhauſt treaſures of their Lords goodneſſe, wiſedome and power.

IV. All of them teach us to depend upon him, as they doe for their being and well-being, for their motion or ſtation. *Pſal.* 145.15. [The eyes of all things waite on thee, and thou giveſt them food in due ſeaſon:] and *Pſal.* 147. 9. [The young Ravens cry to him for food, and hee feedeth them.] So ſhould wee much more, not onely caſt our care on him, and expect all our good from him; which is to knocke at the right doore, and to goe to the fountaine: but alſo receive all, as from his hand, not ſhifting for our ſelves

ſelves by unlawfull meanes, and taking our eſtate at the hand of the Divell, in lying, deceiving, uſury, &c. and to returne all in a ſober, moderate, and ſanctified uſe unto him againe: for how unkindly did the Lord take it at Iſraels hands, that they ſhould take his wooll, and flaxe, and oyle, and beſtow it on Baals ſervice? *Hoſ.* 2.8. Thinke now with our ſelves how diſdainefully wee ſhould heare; The Oxe and Aſſe know their feeder, but wee doe not ours.

All of them teach us to love him, and returne all fruits of love to him; becauſe

1. They are all fruits of his love, his love-tokens to us.

2. God loveth us better than all them, whom he made their Lords; and ſhould not wee love him better than all creatures?

3. All threaten us failing in our love, for that turneth them againſt

againſt us, and they become revengers of his quarrell: the ſun will burne up our fruites, or deny his comfort and ſhine: the clouds will drown our fruits, the aire pinch them, and puniſh us.

4. Shall every creature, of which I am Lord, yeeld me fruit; my cattell, my trees, my ground? and ſhall my love bee fruitleſſe unto my Lord?

VI. All of them teach us unitie, love and peace one with another: all of them doe conſpire in unity, and harmony among themſelves, for the good of the whole: they preferre the good of the univerſall before the particular good of themſelves. Fire will deſcend, water will aſcend, and all to hinder a rupture and *vacuum* or emptineſſe in nature.

They all have their ſeverall contrary qualities and motions, but trouble not one another. The fire doth warme the aire; the aire

aire preſerveth the water; the water moyſteneth, and maketh the earth fruitfull: one element is a good neighbour to another, though never ſo contrary in qualities. They have all their ſeverall degrees and differences; ſome high, ſome low, ſome light, ſome darke. The ſunne excelleth all the ſtarres in ſplendour; the ſtarres, one differ from another in glory: Gold excels amongſt mettals. In the ſenſible creatures, the heart and vitals are moſt noble; yet nature hath ſo ſowdred them together, as there is no diſdaine, no contention; but ſuperiour creatures are bound to the inferiours, and communicate themſelves in governing; the inferiour communicate in obeying. Nay, they all conſpire to ſet forward mans happineſſe and welfare. So ought we to preferre the publike, before the private good of our ſelves; and be helpe-

full

full to one another in our ſeverall wayes. Alſo in our ſeverall degrees of ſuperiority, and inferiority, bee beneficiall, and communicative of our gifts and ſervices. All muſt conſpire and conſent to ſet forward the good of every man, and helpe up his happineſſe, heavenly and earthly.

VII. All of them teach us to grow weary of our preſent ſervitude of ſinne, and waite for our promiſed deliverance, *Rom.* 8. 22. For if they ſhall ſigh under our burthens, ſhall not wee our ſelves? ſhall wee bee more ſenſeleſſe of our miſery, than they bee of it? ſhall we goe on in ſinne, which is ſo burthenſome and dangerous? Aske the beaſts, and they will tell thee, ſinne is an intolerable burthen; and takeſt thou pleaſure in ſinne? Seeſt thou not the beaſts wanting reaſon, ſaving themſelves from danger, as they may? Balaams Aſſe will ſhun and not

not goe forward againſt a drawn ſword; and ſhall wee againſt the ſword of the Lords hand drawne out againſt ſinne?

Mundi creatio, Scriptura Dei Clemens.

Thus the creation of the world is a Scripture of God, and the voice of God in all the creatures, and by them all ſpeaketh unto us alwayes,& every where. The whole world is his booke: ſo many pages, as there are ſeverall creatures; no page is empty, but full of lines; every quality of the creature, is a ſeverall letter of theſe lines, and no letter without a part of Gods wiſdome in it. Thus of the creatures voice in generall.

How to meditate of the creatures.

Now come wee to ſhew the voice of God in the particular creatures, which are ſo infinite in number, ſo divers in qualities, as this diſcourſe would ſwell to an exceeding great volume: Therefore I will onely inſtance in ſome few particular creatures,

Inſtance ſhewed.

tures, which our Prophet here ſpecifies in this Pſalme, as the heavens, the ſun, the moone, and ſtarres, &c. Holding theſe inſtances ſufficient ſamplers, whereby wee may patterne out our meditations; and as occaſion ſhall ſerve, ſucke out the ſweet even out of every creature, as ſhall bee obvious: dealing as Geographers, who being to contract the great world in a little ſheete, for great rivers, they draw ſmall lines, and for great cities, onely a period.

1. *In the heavens.*

The firſt particular creature that the Prophet mentioneth as the ſubject of his meditation, is the heavens and firmament. In which, conſider

I.

How the heavens and firmament have a voice to declare the glory of God, is plaine: Neither is there any ſpeech or language where this voice is not heard, *Pſal.* 19. 3. Let us ſee what leſſons

leſſons the Spirit will ſpeake to us in them.

1. The height of the heavens above the earth, ſheweth the infinite height and honour of him, whoſe ſtanding houſe is above all aſpectable heavens. How great is himſelfe that thus ſtretcheth the heavens with his ſpan? *Iſay* 40.5. *1. Their height.*

2. This may put us in minde of the infinite mercy and goodneſſe of God. So David in *Pſal.* 103. 3. [How much higher the heavens are above the earth, ſo great is his goodnes to them that feare him.

3. This mindeth us of the majeſty of God. Kings have their Palaces to ſhew their majeſty and glory in: now heaven above is the pavillion of the Lord. *Pſal.* 104. [His throne and ſeate is in heaven.]

2. The matter of them is ſo pure, ſubtile, and excellent, as *2. Their matter.*

mans wit cannot reach: all this preacheth the purity and divinity of the workeman.

2. This may remember us how pure that heart and mansion must bee, wherein the Lord will dwell; our hearts are Gods heaven upon earth.

3. By this we may remember, *Revel.* 21. 27. No impure thing shall enter therein; nothing that worketh abominations or lyes. How ought we to study for purity and holinesse, to fit our selves for what God hath prepared for us?

3. Their forme.

3. The forme of the heavens being round and circular, this may minde us of,

1. The infiniteneſſe of the Maker: a circle is an infinite figure.

2. The perfection of God; a circle being the most perfect and capacious figure. Hence is said, [In my Fathers house are many mansions,]

mansions,] *John* 14. 2.

3. As the circle of the heavens is equally distant from the point and center of the earth: it may minde us that heaven is equally distant to all beleevers; and in every Nation, hee that feareth God, and worketh righteousnesse shall be accepted. Acts 10.

4. The firmenesse & constancie of it, preach the truth and unchangeablenesse of him, whose onely word is the pillars on which this great frame leaneth, and though the mountaines are called the pillars of heaven, *Job* 26 11. and 2. *Sam.* 21. 8. because they so appeare to be, yet indeed, his word, power, and truth, are the pillars. This may undershore the faith of the Saints. Doth his truth uphold the great frame of the heavens, and will hee not uphold thee? 4. *Their firmnesse.*

2. This assureth us, heaven is a safe place to treasure in, no

theefe nor robber can ſpoile or deprive vs of what we lay there: therefore the Latins hence call it *firmamentum*. Chriſt exhorteth us to treaſure up in heaven, *Mat. 6.*

5. Their motion.

5. The admirable rapt and ſwift motion, and revolution in 24. houres, which our conceits cannot follow; leadeth us to the mighty power of the firſt mover, who is far more ſwift and ready to helpe us in our needes: It guideth us alſo to that hand that ordereth the falling and moving of the ſparrowes, of our haires; and in whom we live and move.

2. It teacheth us to be as readie and conſtant in our motions, and duties, as they who never ſtand ſtill, but are in perpetuall ſwift motion and execution of his will.

6. Meditations from them as they are ſtill in our eye.

6. What a number of gracious meditations doe the heavens affoord a heart that doth deſire to be fruitfull? I ſee every where the

the heavens, Oh that is the place whither Christ ascended, and where he is, which must containe him till his second comming. And shall not my desires bee there?

2. It is a place from whence I expect a Saviour, and shall not my conversation be there where Christ is? *Col.* 3.

3. It is my owne countrey: there is my fathers house, my kindred, my home and inheritance, my brothers and sisters, my elder brother: shall not I then esteeme my selfe a stranger here and hasten thither?

4. It is the most goodly creature, and yet reserved for the fire of the great day, for mans sinne: should not I herein behold Gods infinite hatred of sin, who will set his owne house on fire for it? should not I hate and tremble at sinne? And seeing all this goodly frame shall bee dissol-

ved, What manner of men ought we to be in all manner of conversation? 2. *Pet.*3.11. How richly might wee furniſh our mindes with matter of fruitfull meditations, ſhould wee thus looke on the heavens? Thus cannot the Heathens, nor never did.

II. *The light.*

In the Heavens, behold the light, the firſt creature that God made, his firſt word was, *fiat lux*: that is, let there bee light. As a man that builds a houſe, hee firſt conſidereth how hee may let light into it; without which it were but a dungeon, and cave of darkeneſſe; and ſo had the whole world bin a Chaos and confuſed heape without the light from heaven. As no quality of bodies doth more reſemble Divinity, than the light; ſo nothing in the world of naturall things, more aptly preacheth unto us the nature of God, who pleaſeth to call himſelfe light: dwelling in light in-

inacceſſable, yea being himſelfe that eſſentiall, infinite, uncreated light, wherein is no darkeneſſe at all.

1. Doe I ſee the light, the nature of which no man can perfectly attaine? *Job* 38.19. Tell me (ſaith God) if thou knoweſt this; Where is the way where light dwelleth? Doth not this carry my mind to God himſelfe, that eternall and infinite light, whoſe infinite nature none could ever comprehend?

2. Doe I ſee that God made not the light for himſelfe; for he beeing light it ſelfe, needed it not; but for me amongſt others: how can I but admire his care and goodneſſe? how can I chooſe but gather what light and comfort is in himſelfe, who hath put ſo much in the creature? and riſe by it to his Divinity, who (as light) ſo communicateth himſelfe, that no man the leſſe,

becauſe another more?

3. Doe I ſee the light made ſo pure, faire, cleare, and perfect, as nothing can pollute it? if it looketh into all filthineſſe, it contracts none. How can I but herein ſee an excellent reſemblance of Gods infinite purity and perfection of his eſſence, in his eternall love, in whom is no darkeneſſe, to whom nothing is more contrary than darkeneſſe? and though hee behold all darkeneſſe and order all confuſion, yet in his divine underſtanding, is not any obſcurity or dimneſſe.

4. Doe I ſee the light freely and perpetually commnnicating it ſelfe, and diffuſing it ſelfe to all men. I cannot but ſee GOD himſelfe, alwayes abundantly communicating himſelfe with all men, either by the light of nature which is the chiefe ornament of a man, or by the light of grace, which is the chiefe beauty of

of a Christian, or by the light of glory: which is the chiefe and highest pitch of an happy & glorified man. *John.* 1. 9.

5. Doe I see the light alway like it selfe, never communicating with darkenesse, but fighting against darkenesse, and irreconcileably resisting it? Even so may I conceive God to bee one, and alwayes the same, and ever like himselfe, in his nature, words, and actions; never favouring, but fighting against darkenesse, and works of darknesse, sins and corruptions, which are as clouds, sometime getting betweene the light and us, and hindering the comforts of his beames from us.

6. Doe I see light driving away darkenesse, distinguishing things that were involved in darkenesse; producing things out of darkenesse and secrecy? How can I but contemplate, that God, that eternall light, will one

day discover all things that are in darkenesse, and bring all secret workes, words, or thoughts, and set them in a cleare light: Nothing is so secret which shall not bee revealed; and God and his truth shall at last prevaile against all errour, powers, and wicked opposites set against it. Besides, light leadeth mee to Christ the light of the world: But of that more conveniently in handling the great light, the Sun.

7. How can I behold so noble a Creature without some use concerning my selfe?

1. Doe I see a man cannot see light without light? and can I know God without Gods teaching?

2. I see the more light the Creature hath, the more excellent, profitable, and usefull it is: the starres more excellent than stones for their light, the Sunne than the starres: Of stones, the more

more light and ſhining, the more price, and value, and vertue are they of. So ſhould I thinke of my ſelfe, the more light of God and grace I can get, ſure the more worthy I am; and of others, as they excell in knowledge and grace ſo ſhould I thinke of them, as of ſtars which differ in glory according to the proportion of their light.

3. I ſee the greater light obſcure the leſſe: and it is abſurd to light a candle to the Sunne. Why then ſhould I ſticke unto worldly wiſedome, worldly comforts, earthly contentments, which are as candles to the Sun: the great light of the day, of heavenly wiſedome, ſpirituall comforts, durable contentments?

4. I ſee the light bringeth comfort and refreſhing, draweth all eyes unto it, all Creatures follow it, but hatefull Bats and Owles.

Owles, &c. When I have ſlept all night, the light wakeneth mee, raiſeth mee to the actions of the day. Oh what joy bringeth it to the ſoule, when God ſheweth himſelfe lightſome to it? ſhould not his glorious light bee the ſweeteſt object of the eye of my ſoule? Why ſhould not this light awaken my ſoule and raiſe mee from the ſleepe of ſin and luſts?

If light goe away, darkeneſſe ſucceedeth, in darkeneſſe none can ſee the way before him. O therefore why ſhould not I lay faſt hold of the Lord, who is my light, and walke in his light, by which alone I can hold the plaine and direct way to eternall life and light?

5. I ſee the light in an inſtant preſenting it ſelf, as the lightning is ſuddenly diſperſed from one ſide of heaven to another. If I bee in darkeneſſe and deſertion, the Lord, my light, can and will ſuddenly

ſuddenly preſent himſelfe with joy and comfort to my ſoule.

6. Was I darkeneſſe? now I am light in the Lord, that is, enlightened by the Word of truth. 2. Enlightening others by holy inſtruction and converſation. Thus we muſt be wary & walke as in the light.

III. *The light bodies.*

In the Heavens conſider wee all the light bodies,

as the { 1. Sunne, 2. Moone, 3. Starres.

Theſe rightly conſidered will bring much light to the eyes of the minde; and though we have in the Church a ſupericur meanes by the voyce of the Scriptures; yet wee may not deſpiſe the day breake, becauſe the noone is brighter.

Queſt. But why doth the Prophet here not mention the Sun, but the Moone and Sars?

Anſ. When a man beholdeth the

the Moone and Stars, the Sun is abſent, as in the night. It ſeemes it was his manner to walke forth in the night ſeaſon, to behold and contemplate the Lords greatneſſe and goodneſſe, in theſe ſervants of the night: and wee ſhould finde ſome times of the night not unfruitfully ſpent, if wee would take up his practice. But if the glory of God ſhine ſo much in theſe obſcure lights: and if David could ſo teach, and admoniſh his heart by them: how much more by the brightneſſe of the Sunne? And if David by day looke upon the Heavens, as *Pſalme* 19.1. hee can ſay, The Heavens declare the glory of God, becauſe in them he hath ſet a Tabernacle for the Sunne, which commeth forth as a bridegroome out of his chamber, arrayed with nuptiall and glorious garments, turning all eyes towards him; and as a Gyant

ſtrong

ſtrong and ſpeedy to make a ſwift and long courſe, ſuch as even our thoughts want wings to follow.

1. When I behold the Sunne in his wonderfull magnitude, being an hundred ſixty and ſixe times (at leaſt) bigger than all the vaſt body of the earth; how can I chooſe but bee ledde unto the Lord? and ſay, Great is the Lord, great is his power, and there is no end of his greatneſſe. For, how much greater is the Creator of the Sun and Heavens, than the things created. *1. His magnitude.*

2. When I behold the pulchritude and brightneſſe of the Sunne, which is ſuch as blindeth and deſtroyeth my ſight, as too weak to behold it; what infinite light and brightneſſe muſt I conceive in the Father of lights; in that bright and eternall Sunne, who never ſetteth, in whom is no ſhadow of change? who can but *2. His brightneſſe.*

but here admire at the majesty of the Creatour?

3. His motion.

3. When I behold the Sun ever in his motion, never standing still but by miracle, never slacking his motion, but alwayes keeping the same pace; should not I learne to bee constant in my motion, never to bee idle, or make stop in my course or duty?

2. When I see that God himselfe and his Word is as the soule and spring of the Suns motion; hee commandeth him to come forth as a Gyant to run his race; hee can stop him in his race, and by a word command him to stand still, or runne backe: I must learne hereby to bee sure, that Gods word, as a soule, giveth life to my actions, my motions, and courses: I must move where his word bids me, I must stand, and be every thing at his word.

3. When I see the Sun in his motion keepe his bounds and zodiack,

diack, never going without his owne line, but preciſely keeping his courſe, and not ſo much as ſlugging therein, muſt not I learne hence to containe my ſelfe within the bounds of my calling, and his command?

4. When I ſee the Sun in all his motions carry heate, light, comfort, and direction, and is the chiefe ornament of this inferiour world; and that he goeth no where but the world is better for him: ſhould not I in all my courſe, ſtrive to bee profitable? and by the light of my converſation bee comforting, directing, and ſhining to others in good workes? And when I ſee the Sun impart his light, and ſhine unpartially on good and bad, I muſt learne to doe good to all, good, bad, friends, enemies, envying my light to none, no more than the Sun doth his to any.

4. Doe I ſee the Sun ſet every

4. His ſetting.

ry day, and riſe every day? Salomon would have me ſee therein, my owne miſery and vanity. *Eccleſ.* 1. 4. Thus hath the ſunne continued his courſe for many generations: But I riſe but once, and have but one day of naturall life allotted mee: and if my ſelfe and others once ſet, and the night of my life bee come, there is no more returning to this life.

5. His eclypſe.

5. I ſee this glorious ſun ſometime clouded, ſometime eclypſed: and this calleth on mee to ſee the eclypſe of heavenly light in my ſelfe: my ſin hath reached unto heaven, and often inverteth even the order of nature in obſcuring light bodies: for light bodies not to ſhine, is beſides their nature: As in the death of Chriſt, God would let the world ſee her ſinne, in crucifying the Sonne of God. Never ſee the ſunne hide his comfortable preſence,

ſence, but confeſſe thou deſerveſt never to ſee it any more.

6. I ſee ſometime the ſunne by his extreame heate, ſcorch and burne up the plants & fruits of the earth. Herein our Lord in the Parable, hath directed mans eye to behold the perſecution and affliction of the Church, which often ſcorcheth the greenneſſe of grace, and maketh many profeſſors wither and fall away. *Cant.* 1.5. I am blacke, for the ſunne hath looked on me: and indeed,

6. His burning heate.

1. The ſunne doth not more ordinarily or dayly ariſe, than perſecution dayly waiteth on the Word.

2. As the ſun-beames diffuſe and diſperſe themſelves into every place; and no man can hide himſelfe from the heate of the ſunne, *Pſalme* 19. 3. So doe the beames of this ſunne of perſecution, dart into every place where the

the Sunne of grace ſhineth in the Church. No godly man can hide himſelfe from the heate of this Sunne, but one time or other it will finde him out.

3. The Sunne hath not more beames to ſcorch, and dry up the moyſture of the earth, than Sathan and the wicked world have to dry up the moyſture of grace, where it is not found; ſometimes by armies of inward and ſpiritual temptations, ſometimes by open tyranny and hoſtility. That is not a true marke of a true Church, which Bellarmine deſigneth, outward ſplendor and proſperity, but the Croſſe and Perſecution.

7. His reſemblance to Chriſt the Sun of righteouſneſſe.

7. But above all other, the ſweeteſt uſe of the Sunne is to ſee in it Jeſus Chriſt the Sunne of righteouſneſſe, *Mal.* 4. 2. *Rev.* 1. 12. For,

1. As there is but one Sunne in the heavens, ſo but one Sunne of

of righteouſneſſe, the onely begotten Son of God, *Joh.* 1.14. and as this Sunne is not onely light, but the fountaine of light, and in it ſelfe a body of moſt ſurpaſſing and ſhining light: So Jeſus Chriſt is light in his eſſence; an heavenly light as the Sunne, a light that none can reach or attaine, the light of the world; as the Sunne is a light in whom is no darkeneſſe: ſo his face ſhineth as the brighteſt Sunne, *Rev.* 1. 16. and as in the middeſt of Planets, inlighteneth thoſe that are about him.

2. I ſee of all creatures, the Sunne moſt admirable, all the world admireth it. A great part doe idolatrouſly adore it. And the whole Church muſt admire her Sunne; yea, let all the Angels of heaven adore him, as tenne thouſand times paſſing the Sunne of the world. For,

1. That is but a meete creature,

ture, though very glorious: but this is the mighty God, the maker of that.

2. That ſerveth the outward man in things of this life. But this the inward man in things ſpirituall and eternall.

3. That riſeth and ſhineth on good and bad: but this onely on the good, onely on his Jeruſalem, *Eſay.* 60.1.

4. That riſing, obſcureth the ſtarres, but this inlightenceth all beleevers, who by his preſence ſhine as lightes in the worlds darkneſſe.

5. That may bee eclypſed and darkened, and though it riſe every day, it every day ſetteth: but this ſunne of the Church beeing eternall, ſhall never loſe or leſſen his ſhine and glory; and once riſen, ſhall never ſet more. *Eſay.* 60. 20.

3. I admire the ſunne for his purity and piercing nature; the ſunne

ſun is πολυόφθαλμος, of many eyes. who diſperſeth from himſelfe on all ſides, infinite beames of light, as ſo many eyes on every creature: and none can hide it ſelfe from this great eye of the world: and ſo pure, that looking on all filthineſſe, contracteth none. But how much more am I to admire the ſurpaſſing purity of Chriſt, whoſe moſt piercing eye none can avoide: for all things are naked to him, with whom we have to deale: and ſo pure is this ſun, that though hee was borne of ſinners, lived and converſed with ſinners, yea, died with and for ſinners, and as a ſinner, yet no man could juſtly accuſe him of ſin, but hee remained in his nature and life purer than the ſun in his ſtrength. And muſt not the Saints imitate this their Sun, though they live amongſt ſinners, and ſee much foule behaviour amongſt men? yet to keepe

keepe themſelves pure in the midſt of a crooked and perverſe generation.

4. I behold the ſunne, a moſt powerfull creature; for though his body bee in heaven, yet his comfortable beames reach to the extreame parts of the earth. May I not now behold Jeſus Chriſt beeing in heaven bodily, and aſcended thither in that his fleſh; yet by his ſpirit, grace, and power, preſent with his Church, in all parts of the world unto the end? *Mat.* 28.20. And as the Sun riſing, commeth forth as a Gyant to run his courſe, and maketh ſuch haſte in his way, as no created force can hinder him: So this powerfull Sunne of his Church, maketh haſte in his way to her; all created power of men and Angels, cannot hinder him. Cant. 2.8. [He skippeth over mountaines & hils in his haſte unto her.]

5. What comfort have we by the

the ſunne; and ſhall we not have the ſame in Chriſt?

1. Doth the ſun drive away the darkeneſſe of the night? and doth not Chriſt the thicke miſts of ſinnes, the darkeneſſe of ignorance, errour, wrath, damnation, and of hell it ſelfe? But for the ſun of the world, were a perpetuall night; much more by the abſence of this ſunne of righteouſneſſe, were it ſo in the Church.

2. Doth the ſun by his beames give direction for this naturall life? &c. So doth Jeſus Chriſt by his beames of wiſedome and grace, directing us, worke in us ſpirituall and heavenly life. What can a man doe commendably without the ſun? So what is that we can doe, that can be acceptable without Chriſt?

3. Is the ſun under God, the life, quickner, and comforter of the world, otherwiſe dead? & ſee

we not Chriſt quickning all the elect, dead in ſins and treſpaſſes, warming them with beames of his love, which as ſunne-beames, doe reflect backe on himſelfe?

4. Doth the ſun make and preſerve the ſeaſons of the yeare, Summer, Winter, Spring, Autumne? See Jeſus Chriſt, having all ſeaſons in his hand; the ſeed-time of grace here, that harveſt of glory hereafter. Hee appointeth the ſummer and proſperity of his Church, and changeth it into a ſharp winter of adverſity. All viciſſitudes and changes of the Church, are appointed by his wiſedome, *Daniel* 2. 21. Whence wee may learne a number of duties. As;

1. Doe all creatures rejoyce in the ſun, but hatefull Bats and Owles? doe they follow the ſun, thrive and proſper in the ſunne, turne after the ſun, as Mari-gold, Dazy, Turneſole? &c. Should not

new creatures draw neere and follow this Sun to proſper in it? Doe we open our windowes and doores to take in the beams of the ſun, and not open the doores of our hearts for the Word, that the beames from Chriſt may inlighten and warme us?

2. When the ſun riſeth, men goe forth to labour. When Chriſt our ſun is riſen, and preſent in his offers and ordinances, we muſt worke and walke before the night come.

3. Men in the ſun walke uprightly: in a miſty night to ſtumble and fall, is more hurt than ſhame; but to fall at noone, is headdineſſe or diſtemper. So to ſinne againſt ſuch a light, in the ſun-ſhine of the Goſpell, is farre more ſhamefull, than in the night.

4. See we men in the Sun doe decent things? aſhamed of things unſeemely or unlawfull,

becauſe all eyes are on them, and themſelves are in the light? Should not this teach Chriſtians to walke in their ſunne? Let the theefe cover himſelfe with darkneſſe: the adulterer watch for the twilight: Papiſts, Atheiſts, &c. perſevere to do ſhamefull things without bluſhing. Let our Sun make us aſhamed of uncomely or unconſcionable things. Let not men ſee us runne naked in the ſun-ſhine.

5. Wee ſee the greater light drownes the leſſe, and the ſunne obſcures all other lights: and if men have the ſunne, they care but little for the moone. Let it teach the ſoule, cloathed with Jeſus Chriſt the ſun, to tread the moon under feete, *Revel.* 12. 1. that is, things earthly and mutable: ſhall not the ſunne-ſhine darken the moone? Zacheus, ſo ſoone as he got Chriſt into his heart, preſently giveth halfe his goods to the

the poore, and with the other halfe makes reſtitution. But men that admire the moone, are ſurely in the night ſtill. If the ſunne appeareth, the moone diſappeareth.

Now come we to conſider the Moone, that other eye of the world, and Queene of heaven. Grace will draw much light to our ſoules out of this. *The Moon.*

The conſideration thereof will leade us to ſee our owne impurity; for though in it there bee brightneſſe, cleareneſſe, &c. yet all is darkeneſſe compared with the ſunne. So whatſoever excellency there is in us, it is meere darkeneſſe in reſpect of Chriſt, the fountaine of all excellencies. This uſe Job made thereof, *cap.* 25. 4, 5. The moone and ſtars are not pure in his ſight, how much leſſe man, a worme? &c. I.

In beholding the moone, I am taught to conſider the image, II. *The Moone reſembleth the Church*

of the Church on earth. *Cant.* 6.10.[Who is faire as the moon.]

1. As the moone borroweth all her light from the ſun, whereby ſhee ſhineth: ſo doth the Church receive all her endowments from Chriſt the ſonne of righteouſneſſe, and fountaine of light, in whom they are originally. Hence Chriſt is called the light, *John* 1. that is, that very light and true light; the Church being onely a witneſſe of this light in him, as the moone is of the ſun. This conſideration may teach us two things.

1. It may humble us, in that all the light wee have, it is but borrowed: wee of our ſelves are but darkeneſſe. What have wee which we have not received?

2. It teacheth us to depend ſo farre on the light of the Church, as wee are ſure ſhee borroweth her light of Chriſt. Therefore to give the Church authority

authority over the Scriptures, is as if one ſhould ſend the ſunne to the moone for light; therefore the voice of the Church is not the formall obiect of faith. Gal. 1. 4.

2. The moone ſomewhat doth reſemble the ſunne in her light, motion, figure, and influence, and vertue over hearbes and plants, &c. The moone alſo is led by the ſunne, ſhee followeth his circle. So every member of Chriſt ſhould ſtand in conformity to the Sonne of God; wee ſhould be fruitfull and profitable in our motions, and follow the example of Chriſt, who is gone before us.

3. As there is in the moone many changes, eclypſes, ſometime darke, ſometime light; never looking on inferiour bodies, with one face: Conſtant in nothing, but inconſtancy. So the Church on earth is oft changed, ſometime ſeeming more glori-

Eccleſia ſua habet tempora, viz. perſecutionis, pacis, &c. Amb. Hex. lib. 4. cap. 2.

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ous, ſometimes leſſe: as the ſun of righteouſneſſe, Jeſus Chriſt is farther or nearer unto it in his gracious preſence and ſpirit. This meditation, Saint Ambroſe did much ruminate.

Eccleſia videtur ut luna deficere, ſed non deficit: obumbrari potest, deficere non potest. Orbis lunæ integer manet cum totus non fulget, &c.

4. As the moone when ſhee appeareth not unto us, but is in darkeneſſe, hath both light in her ſelfe, and light and beauty from the ſunne: So the Church may be obſcured, and diſappeare to our ſight; but at the ſame time it hath not onely a beeing, but a communion, and enlightening from Chriſt her ſun: Chriſt is as a faithfull and skilfull Pilote, the Church as a ſhip, the world as the Sea; and Chriſt hath promiſed not to leave his Church in this dangerous Sea, but to bring her to the haven ſafe. Saint Ambroſe followeth this meditation thus. The moone may have a diminution of her light, but not of her body: the Orbe of the moone

moone is whole, though the shine be but in one quarter: So it is also with the Church.

In the moone I am taught to set a resemblance of this world and earthly things, *Revelat.* 12. 1. there the moone is taken for earthly, wordly things.

III. *The Moone resembleth this world in.*

1. In respect of inferiority, the moone is the lowest of all celestiall bodies. So the world, and externall blessings of it, are the least and lowest of all; and there is no comparison betweene heavenly and earthly things: So ought wee to esteeme of the things of this world, and give them the lowest place in our affections. Hence the woman, that is, the Church, *Revel.* 12. 1. when shee was cloathed with the sunne, that is, when she had Christ his righteousnesse applyed unto her by faith; shee trod the moone under her feete; that is, shee held all sublunary things,

1. *Inferioritie.*

worldly, earthly things, baſe and low in her affections.

2. Mutability.

2. In reſpect of mutability and change: if ſhee increaſe now, ſtraight ſhee doth decreaſe as faſt: if ſhe be now in the full, ſhe is preſently in the waine, ſhee is never ſeene two nights with one face: even ſo is the fraile eſtate and inconſtant condition of all ſublunary things. Now, to day full and increaſed in wealth, honour, pleaſure; to morrow in the waine, and no appearance of it: to day flouriſhing in health, ſtrength, to morrow faded and fallen. Are not all worldly things of as round a figure as the moone, unſtable and unconſtant? 1. *John* 2. 17. [The world paſſeth away and the luſt of it:] ſo doth the luſtre of it, and whatſoever is deſirable in it.

3. Obſcuritie.

3. In reſpect of her obſcurity and ſpots: for the moone in her chiefe brightneſſe is clouded and

and ſpeckled with blacke ſpots, a darkeneſſe within her ſelfe obſcureth her: So are all worldly things: the greateſt wealth in the world is ſpotted with many wants, cares, feares; the higheſt glory with ſadde adverſity, and ſome ſenſe of miſery. The moſt choice and delicate pleaſures are but bitter-ſweete, moth-eaten, and very alluring baites, covering mortall hookes: here is no light without ſome darkeneſſe.

4. In reſpect of her end and uſe. For by Gods ordinance the Moone is ſet to governe the night, as the Sun to rule the day: So the profits, and pleaſures, and earthly comforts, ſerve onely for our uſe and benefit while we are in the night of this world, and vaile of darkeneſſe, compaſſed and clouded with vailes of ſinne and calamities, the fruits thereof. 4. *Uſe.*

5. The

5. Diſappearing.

5. The Sunne riſing, I ſee the Moone diſappeare, and there is no neede of her ſhine: ſo when the bleſſed Sun of righteouſneſſe ſhall riſe in his glory upon us, and wee ſhall walke in that bleſſed and celeſtiall light, there is no more need of earthly comforts, that bleſſed Sunne ſhall drowne and ſwallow up all the lights of theſe candles, and of the Moone it ſelfe. As that holy woman and martyr going to her death ſaid, I am now going to a place where money beareth no maſtery. *Rev.* 21. 23. that City hath no need of the worlds Sun nor Moone; for the glory of God and the Lambe are the light of it.

Of the ſtarres.

Now wee proceed to the Starres of the firmament, the handmaides of the Queene of heaven, who in their nature call us all to the knowledge of God. And by the teaching of grace, they

they all may be as the ſtarre that led the wiſe men to Chriſt. In them let us conſider,

The unconceiveable magnitude of them, the ſwiftneſſe of their motion, their ſecret, but admirable efficacie and influence; and all this to be put forth or reſtrained at the Lords pleaſure, muſt needs argue him to bee wiſe of heart, and ſtrong of power, *Job 9. Verſes* 4. 7. 9, 10. to order ſo great things, and unſearchable, yea, marvelous things without number. Adde hereunto the multitude of them, which thou canſt not number: the force and power of them, as mighty armies, for the execution of the Lords juſtice and mercy, which thou canſt not reach. All this leadeth us into the ſenſe of our owne imperfection in knowledge to apprehend his perfections, that calleth them all by their names. And hence wee are

called

called both to acknowledge the power of him that made Pleiades and Orion, *Amos* 5. 8. as also to praise his goodnesse, that made
Ps. 136. 8. the great lights; the Sun to governe the day, the Moone and Starres to rule the night.

This might stirre up our faith concerning the multitudes of beleevers in the Kingdome of Christ, which shall bee as the starres of the firmament, *Genes.* 22. 17.

This consideration the Lord useth as an argument to confirm the faith of his Church, *Jerem.* 33. 22. Therefore is the Lord worthy of praise, *Psal.* 136. 7.

II. The stars keepe their courses, and motions, and orbes constantly, and unweariably: they suffer no eclypses in themselves as the greater lights doe: they never deny their light unto others. By which both our faith may be strengthened, and our duty

duty directed. The former the Lord urgeth to confirme our faith in the ſtability, and truth of his promiſes. *Jer.* 31.35. If the courſes of the moone and ſtarres can be broken, then may the ſeed of Iſrael ceaſe. The latter directeth us,

1. To ſtand in our owne orbes with conſtancy, doing our owne duty as fixed ſtarres. *Jude* 13. not as the ſhooting or wandring ſtarres, that is, unconſtant and unſtable men, carried about with every winde of temptation, doctrine, luſt: But we muſt hold on unweariably in doing our dutie.

2. To ſhine in grace without eclypſes, ſo farre as is poſſible.

3. To deny to none our helpe and light that ſtand in need.

III. We ſee one ſtarre differ from another in magnitude, claritie, glory and motion: yet one hindereth not another, one envieth not

not at another. Which noteth

1. The divers degrees of grace here. For the Saints have diverſity of gifts, which maketh them as ſtars, divers in their uſe and ſhining, ſite and magnitude: yet muſt not bee adverſe, not envious, not in pride advance our ſelves above others; the ſtars doe not ſo. The ſtars have each one their glory: but none of them from themſelves. And what haſt thou which thou haſt not received?

2. The divers degrees of glory hereafter, proved by the Apoſtle, 1. *Cor.* 15.41. What a ſweet elevation of the ſoule were it, in beholding the ſtarres, to put our ſelves in minde of that heavenly glory, wherewith wee ſhall bee clothed? as the Scripture doth. *Dan.* 12.3. They that turne many to righteouſnes ſhall ſhine as the ſtarres.

IV. Wee ſee the ſtars ſhine brighteſt

teſt in darkeſt nights, to teach and excite us in darkeſt nights of triall, afflictions, and dangers, moſt to manifeſt our light of faith, patience, fortitude, and graces. Where ſhould fortitude demonſtrate it ſelfe, but in the field and combate? Where doe ſpices ſend forth their odoriferous ſmels, but in the mortar under the peſtle?

In every ſtarre we muſt labour to ſee Jeſus Chriſt, who calleth himſelfe V.

1. The morning ſtarre, *Revel.* 2. 28. And the bright morning ſtarre, *Rev.* 21. 16. He that overcommmeth, I will give him the morning ſtarre, that is, I will communicate my ſelfe wholly unto him, and make him conformable unto mee in my glory: Alwayes the proportion of head and members obſerved. *Chriſt the morning ſtarre.*

The morning ſtar is the moſt bright and ſhining of all the ſtarres

ſtarres in heaven: ſee in it the moſt excellent light, and celeſtiall glory of Chriſt, wherein the Lord Jeſus excelleth all men and Angels, as farre as the morning ſtarre, all the ſtarres of heaven.

The morning ſtarre communicateth all his light to the world. In this ſee Chriſt communicating to the world of beleevers all light of Grace and Glory.

The morning ſtarre diſpelleth the nights darkeneſſe. Hence conceive Chriſt that day ſtarre riſing in our hearts, 2. *Pet.* 1. 19. who by the light of his Propheticall and Apoſtolicall Word, his Spirit accompanying the ſame, diſpelleth the darkeneſſe of ignorance and errors, wherein wee were wrapped in the night of ſinne, and unregenerate eſtate.

The morning ſtarre is *anteambulo Solis*, and fitly ſaid to be the Suns harbenger, and fore-runner of

of perfect day: Conceive Christ our morning Star, not onely dispelling and dispersing with the beames of his light, the darkenesse of this present life, which is a night in comparison: But is a pledge of our perfect day, and future glory, who in the morning of our common resurrection will shew himselfe to all his Saints in surpassing Glory and Majesty, above the perfect light of a thousand Sunnes. Thus wee see the use of the Starres in their naturall use excellent and usefull: but in spirituall and supernaturall farre more to the Christian and Beleever.

Christ the starre of Iacob.

2. Behold Christ termed the starre of Jacob, *Num.* 24. 17. Here observe,

1. The originall of a starre is from heaven, not earth: I must conceive of Christ otherwise than of other men, which have their originall on earth. But he is

is the Lord from heaven, as God he is from heaven.

2. Yet a ſtarre of Jacob. As a man of the poſterity of Jacob: ſo I muſt conceive him both God and man.

3. This ſtarre firſt riſeth in the horizon of Judea and Jeruſalem, ſee *Pſal.* 60. 1. and carrieth his light round about to all nations, as the ſtarres.

4. The uſe of this ſtarre, is to be a load-ſtarre to helpe us to our haven, that as Marriners on the Sea behold the Pole-ſtar to ſaile ſafely, and avoid rockes and ſhelves: So muſt wee on the Sea of this world looke at this ſtarre, and feare no ſhipwracke.

Of the clouds.

Now come we to conſider the inferiour heavens, and in theſe conſider the { Clouds, Aire, Windes.

The Clouds have a voice to teach us, not onely that mighty voice

voice of thunder, which made proud Pharaoh confeſſe his owne wickedneſſe, and begge prayers, as *Exodus* 9. 21. but alſo a ſilent voice, every of them being as that pillar of the cloud, which was a ſigne of Gods preſence amongſt his people, as *Exod.* 13. 21. yea, every cloud herein like the cloud of the Tabernacle, whereof is ſaid, the glory of God appeared in the cloud, *Exodus* 16. 10. I may ſay as *Job* 37. 14. Hearken and give heede to theſe wondrous workes of God.

Cloudes lead us to God.

Who is the Father of raine, *Job* 38. 28. that is, beſides the Lord? what power is there that bindes the waters in the thicke clouds, ſo that the cloud breaketh not? *Job* 26. 29. And if thou doſt know who it is that maketh the clouds to labour to water the earth, and who it is that turneth them about by his government,

I.

vernment to doe whatſoever hee commands them on the world for puniſhment or mercy? yet doſt thou know how God diſpoſeth them? the variety of them, the wondrous workes of him that is perfect in knowledge? *Job* 37. from 11. to 17.

Canſt thou tell how the bottles of heaven are filled? how they being of infinite weight and magnitude, are hung as in a ballance in the ſoft ayre, without any other ſtay than his Word? How the windowes of Heaven bee open to raine downe fatneſſe and plenty? *Pſal.* 65. 12. Surely, in theſe things the Lord left not himſelfe without witneſſe amongſt the Gentiles in giving them rain & fruitful ſeaſons, *Act.* 14. 17. and much leſſe among us in the Church, to whom by the teaching of grace, they proclaim his wiſedome, power, juſtice, mercy, as alſo his glory and majeſty,

jeſty, who rideth on the clouds as on a horſe, and turneth them what way ſoever he pleaſeth.

As they leade us to God, ſo they ſerve to afford us many excellent meditations. II.

1. Doe I ſee the raine fall from the clouds to water the earth, & returneth not in vaine? *Iſa.* 55.10. I muſt ſee the worke of the word preached upon my earthly heart, for the moyſtening, ſoftening, and changing of my heart; for preparing it to fruitfulneſſe, and preſerving it in fruitfulneſſe: for it ſhall never bee in vaine, but doth the worke for which it is ſent. Never was a greater plague in Iſrael, than when for three yeares and a halfe it rained not on the earth in Ahabs time: a greater plague cannot bee in this life, than when this raine falleth not to the moyſtening the furrowes of our hearts.

2. Doe I ſee the clouds to bee as

as a ſhadow, and cover againſt the heate, parching and burning of the ſun: I muſt herein behold the Lords protection, as a covering cloud, or ſhadow, ſaving his Saints from the ſunne of affliction and perſecution; which will burne up thoſe that are not defended. *Pſal.* 91. 1. They ſhall abide under the ſhadow of the Almighty. Here is another manner of ſhadow than Jonah's gourd. I will run under this ſhadow, (ſaith David, *Pſal.* 121. 6.) and the ſunne ſhall not ſmite me by day.

3. Doe I ſee the raine-bow in the clouds? I muſt meditate of Gods faithfulneſſe, who hath ſet it as a ſigne of mercy and patience: yea, I may carry my mind beyond the temporall; and conceive of Gods everlaſting mercy in Chriſt, in whom I come to the throne of grace, which is deſcribed to have a raine-bow round

round about it, *Rev.*4.3.

4. When I ſee the cloud diſperſe it ſelfe upon all grounds, and raines fall on good and bad; I muſt learne to diſtill my goodneſſe to all in generall; good and bad, friends and enemies. And ſo ſhow my ſelfe a childe of my heavenly Father, who letteth his raine fall on the juſt and unjuſt, *Mat.*5.45.

5. When I ſee the dewes of ſmall raines, which is the joy and life of flowers; I muſt in them behold Jeſus Chriſt, who compareth himſelfe unto dew. *Hoſea* 14.5. I will be as a dew to Iſrael: the dew preſenteth it ſelfe in faire weather: ſo Chriſt is neare, when Gods face and favour is calme and pacified. Dewes reſemble Chriſt. 1

The dew refreſheth and reviveth withering medowes: ſo Chriſt by his grace, refreſheth and quickeneth drie and dead hearts, remitting ſinnes, and infu- 2

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ſing moyſture of grace and holineſſe, to make them fruitfull in all good workes.

3 The dewes temper and allay great heate and parching of the ſunne: ſo doth Chriſt coole the burning heate of his Fathers wrath; and quencheth the fiery darts of the divell, cooleth the heate of perſecution; and all, that wee may become and continue fruitfull. Without theſe dewes

4 from heaven, is no expectation of fruits in earth. And without Chriſt and his grace, we can doe nothing at all.

6. I ſee a morning dew and ſuddaine raine ſoone dryed up: I muſt looke to the ſoundneſſe of my grace, faith, and comfort, that it bee not as an haſty raine, or an heritage haſtily gotten: that it bee not as the righteouſneſſe of Ephraim, *Hoſ.* 6. 4. as a morning dew, by ſun-riſing ſuddenly vaniſhed and gone, when

is

is moſt need of it. Hence learne to ſtrive againſt hypocriſie.

7. In beholding the clouds, what a prophetable meditation were it to conſider them as the glorious charriot of Chriſt, wherin hee aſcended to heaven, and was taken up in the cloude from the ſight of his Diſciples, *Acts* 1.9. And wherein hee ſhall deſcend in great glory and majeſty to judge the quicke and dead, *Matth.* 26.64. As alſo how ſerviceable the cloudes ſhall bee unto us, as unto our head; when in the laſt day we ſhall bee taken up into the cloudes to meete the Lord in the ayre, and ſo ſhall bee ever with him, 1 *Theſ.* 4.17.

Of the ayre.

Now come wee to the ayre, which is not in vaine, but may alſo leade us to God; for it hath expreſſe impreſſions of his fingers. For,

I. *Leading to God many wayes.*

It truely and really ſubſiſteth, though it bee not ſeene: ſo hath alſo

alſo the Lord the maker thereof, a reall but inviſible exiſtence.

II. It leadeth us by the hand, to the ubiquitie of GOD; for it is every where, and in every open place and ſecret, in townes and fields, and wideſt deſerts; it is in the bowels of the earth, in the bottome of the Sea, within us, without us. Even ſo muſt I conceive God preſent, at and in all places, immediately compaſſing me every where as the ayre. Nay, hath place in my heart and minde, that as ſurely as I continually draw the ayre into my body, heart, and braines: ſo is the Lord much more preſent within mee. This will not let me ſhut him up in heaven, whoſe eſſence is not more there, than in this inferiour world; though his glory & majeſty ſhine clearer there. Neither to thinke him far abſent, nor by walls, doores, windowes, cloſets or chambers, kept from

from ſeeing or knowing my wayes; no more than ayre: but I ſhall continually ſtand in awe, and feare to offend him.

III. I ſee the ayre, the preſerver of my life, that without it, I cannot continue any whit, but preſently periſh; ſo as wee may ſay of it truely, as the Apoſtle of God himſelfe: In it under God wee live, move, and have our beeing, *Acts* 17. 28.

IV. The ayre of it ſelfe is darke, but yet admitteth the ſun-beames to penetrate it, and lighten it. So muſt I, a Chaos of darkeneſſe in my ſelfe by nature, become a receptacle of light, and receive the beames of grace, from the ſunne of grace and righteouſneſſe.

Of the windes. As no creature wanteth a voyce to teach man; ſo no man ought to be aſhamed to learne, by whatſoever God will teach him: Amongſt the reſt, there is not almoſt any naturall thing which

poynteth us out to more ſpirituall uſe, nor affordeth more ſweet matter of divine Meditation, than the wordes, which both leade us unto God, and into our ſelves, both for humiliation and direction.

I. It hath an apt reſemblance and image of God in it.

Windes reſemble God.

1. In the ſubtileneſſe and inviſibilitie of the nature of it. No man ever ſaw the winde: thou canſt not ſee it, ſaith Chriſt; the way of the winde is not knowne: ſo no man ſaw God at any time, and his wayes are unſearchable, and paſt finding out. The ſwiftneſſe of the windes may note Gods omni-preſence, who is ſaid to ride on the wings of the winde.

2. In powerfull motion and efficacy of it; which no man can hinder or reſiſt. For this inviſible creature, hath a mighty force in tearing, rending, driving afore

afore it whatſoever ſtandeth in the way; trees, houſes, nay, the raging ſeas, the ponderous cloudes, yea, the rockes and mountaines, and is able to ſhake the very foundations of the earth: And who ſeeth not here a lively reſemblance of the omnipotent power of God, whoſe mighty arme worketh ſo unreſiſtably in all the things of nature, yea, of grace, rending the hard rockes of our hearts, and caſting downe loftie mountaines, exalted againſt grace? Who art thou that canſt reſiſt the Spirit in man?

3. In the freedome of his motion, the winde bloweth where it liſteth, *Joh.* 3. 7. No man can make the winde blow, nor leave blowing, but it mooveth it ſelfe, and reſteth freely. And herein ſhould wee caſt our eyes on the Lords free working, as in all the workes of nature, ſo of

grace. He will have mercy where he will; and harden whom hee will. He will ſend the windes of his grace, and they ſhall heare the ſound of it in this region, not in that; in this congregation, not in another; yea, this heart in the ſame congregation ſhall have the ſound, and not another. Hee will blow a ſtronger gale, a fuller blaſt, a greater meaſure of grace on ſome, than on another. Hee may doe with his owne as hee will. And all things workes the ſame ſpirit to every one ſeverally, as hee will, 1. *Cor.* 12. 11.

4. In the ſecrecy of his working of mighty works: the winds are inviſible, but worke wonders in every place open and ſecret; but in a moſt ſtill and ſilent manner: for thou knoweſt not whence it commeth, or whither it goeth. Whereby the Lord leadeth us to the ſecret worke of the ſpirit in our

our converſion. As the ſubtile winde pierceth by the tenuitie of his ſubſtance into every cranney, and no man can keepe it out: ſo doth the Spirit of God blow into the very ſecrets of thy very conſcience. The woman at the Well wondered how this winde could ſo pierce her, which brought a ſound of all that ever ſhee did. Who is acquainted with the worke of grace in himſelfe, and hath not wondred after how unſpeakeable a manner this winde hath blowne upon him?

Motum ſcimus, motum neſcimus.

1. What a ſtill voice he heard behinde him, directing him, and perſwading him to the good way. But ſtronger than all power of men or Angels; and ſtill followed with inward motion, to provoke him further.

2. How after a ſecrer and unknowne manner, theſe gracious windes have diſſolved the clouds

of iniquitie, and watered the earth of his heart with raines of repentance,& godly ſorrow; and ever ſince have kept his heart ſoftened and humble.

3. He knoweth not how; but theſe bleſſed windes have diſperſed the noyſome vapours and corruptions of his heart: ſcattered the cloudes of ignorance, errour, infidelity, doubts, feares, and cleared the heavens to him; that now hee chearefully beholdeth the ſun-ſhine of Gods favour in Chriſt, and walketh in the light and comfort of it; and ſeeth nothing. Why? but hee heareth a ſtill voyce and ſound of this winde, the teſtimony of the Spirit, witneſſing the pardon of his ſinnes, and his aſſurance of acceptance and reconciliation.

4. Hee findeth a ſecret voyce and ſound of the winde, making requeſts in him, with ſighes which

which cannot be expreſſed. This ſecret breath and inſpiration of the Spirit, giveth him breath, and maketh him frequent and fervent in prayers; to which hee was as heavie as a Beare to the ſtake.

5. He findeth the ſound of this winde, not onely as the voyce behinde him, but feeleth the power of it as a ſtrong blaſt behinde him, to drive him forward in the wayes of God. And whereas before hee was as the ſhippe that lay wind-bound: now having a faire gayle of winde, he is as a ſhippe under ſaile, that goeth as ſwift as an arrow: Hee can comfortably pray, reade, heare, meditate, admoniſh, watch as an active man in godlineſſe: As a bird flying with the winde, flyeth ſwifter. In all theſe things wee may and muſt admire the greatneſſe of God, who hath laid up the windes in his treaſury, and

and rideth upon the wings of the wind, *Pſal.* 104. 3. and made them the wheeles of his charriot.

II. Windes lead us into our ſelves.

The conſideration of the windes, leades us into our ſelves; and that,

1. For humiliation: For who knoweth the nature of the wind, the place of the winde, the way of the winde? He would have us humble, not onely by the ignorance of minde in divine things, but even in naturall.

2. See in the winde our owne vanity. Lord what is man? *Job* 7. 7. Remember that my life is but a winde.

1. Inconſtant as the winde, a ſhort puffe which none can lay faſter hold on, than on the winde: all humane things are as light as the winde.

2. Suddenly paſt away from us; even ſometime ſo ſoone as it commeth.

3. It

3. It returneth not againe, no more than the winde. *Pſal.* 78.39. He remembred, they were as winde paſſed, not returning againe.

2. For inſtruction: ſhall ſo fierce a creature bee at a becke, and ſhall not I?

1. I ſee this mighty creature obedient and ſubject to GOD. *Mat.* 8.26. Who is this to whom windes and ſeas obey? Doe they teſtifie to Chriſt that hee is the Sonne of God, and ſhall not I heare his Word, and acknowledge him my Lord and my God?

2. When I ſee a boyſterous winde, and tempeſt ariſe, and carry away light things; as feathers, ſtraw, chaffe: I muſt take notice of the miſerable eſtate of wicked men, on whom deſtruction and feare ſhall come as a whirle-winde, *Prov.* 1.27. They ſhall

ſhall be driven away as chaffe & feathers in the winde, *Pſal.*1. *Job* 21.18. The wicked ſhall bee as ſtubble before the winde, and as chaffe which the ſtorme carrieth away. This was Jeremies meditation, *Cap.*18.17.

3. When I ſee or heare great windes doe great harmes, to blow downe houſes over mens heads, unroote oakes, and ſtrong trees: I muſt now looke to my foundation and rooting in grace, be ſure I bee founded on a rocke, that when raines fall, windes blow, and ſtormes beate againſt my houſe, it may ſtand, *Matth.*7. 27. If wee builde our walls with untempered mortar, it ſhall fall; a great ſhower ſhall come, and haileſtones ſhall cauſe it to fall; and a ſtormie winde ſhall breake it, *Ezek.* 13.11,12.

4. When I ſee reedes and ruſhes toſſed and ſhaken with every winde, I muſt looke to my ſta-

ſtabliſhing in the doctrine and profeſſion of godlineſſe, that I bee not carried about with every winde of libertine doctrine, every puffe of temptation, every frivolous humane invention, every frowne of ſuperiours, every threatning of the times, every croſſe occaſion, as a man unſtable in the grounds of received truth. John Baptiſt was not as a reede ſhaken with the winde; as many unſettled heads, carried into all novelties, conceits, and opinions, that no giddie conceit can bee broached, but ſhall finde favourers and admirers of things in true judgement to bee explored: but labour for ſoundneſſe within. We have ſeene many faire Apples and Peares hanging on a tree lovely in ſun-ſhine, which in the next whiſtling winde quite fall off, becauſe they were rotten or unſound at the core. Wee are yet in ſome calme, but the ſtorme riſeth

riſeth ſuddenly, wee know not how ſoone wee ſhall bee ſhaken, many prognoſticks of foule and ſtormie weather are upon us. Let us bee wiſe and ſettle our ſelves in ſinceritie of heart, and ſound love of the truth, which ſhall hold us on our foundation, when others ſhall be overturned.

Thus the Prophet, having ſufficiently by the eyes of his minde, drawne much matter of meditation from the heavens: he caſteth downe his eyes on the earth; in the laſt verſe of this Pſalme, and with admiration, ſaith, O Lord, how wonderfull is thy name in all the earth! Nothing, that not onely the heavens, but alſo the earth, being rightly conſidered, may offer unto us abundant matter of divine meditation. Seeing then the whole hoſts of heaven and earth are before thee, cõplaine not thou wanteſt

teſt matter wheron to meditate.

The Earth.

Come then, and ſee what great works the Lord hath done in the earth, and hearken what a loud voyce it hath to lead us unto God and our ſelves. See *Job* 12. 7.

I.

Conſider what barres, or engines, what mighty foundations uphold the maſsie ſubſtance of the whole earth and ſea, that the infinite weight ſhould not fall through the ſoft, thin, and compaſſing ayre, where no man can make a feather hang without ſome ſtay. This was Jobs meditation, which ledde him to the infinite power of GOD, who hangeth the earth upon nothing, *Job* 26. 7. The whole frame of the heavens hath no other collumes than the ayre, the ayre leaneth on the earth, the earth hangeth on nothing but the mightie and powerfull Word of God.

From the unmoveable ſtrength and

and ſtability of the earth, whoſe foundation cannot be ſhaken: we may fruitfully meditate of the ſtable and undoubted truth, and certainty of the Word of the Lord, both in his promiſes, and menaces: *Iſay* 48. 13. My hand hath laid the foundation of the earth: Therefore heare, O Jacob, he will doe his will in thee, O Babel, &c. *Pſalme* 125. 1, 2. They that truſt in the Lord ſhall bee as Mount Sion, and ſtand for ever. As the hils compaſſe Jeruſalem, ſo doth the Lord his people.

III. From the earth which is full of the goodneſſe of the Lord, *Pſalme* 33.

1. Wee behold the riches of God, whoſe footſtoole it is.

2. The bountifulneſſe of God, who hath given it to the ſons of men, *Pſalme* 115. 16. and made it our table, prepared and furniſhed with all dainty foode; our houſe in which wee dwell, and a kinde

kinde and liberall mother, affording us all her riches and ſtore at all times.

3 The providence of God, who cloatheth the graſſe, and decketh the earth: and will hee not much more them that feare him? *Mat. 6.*

4. The juſtice of God in the barrenneſſe of the earth; A fruit of our fall and ſin, and a juſt curſe of the barrenneſſe of our owne hearts: A fruitfull land hee turneth to barrenneſſe for the ſinnes of the inhabitants.

From the earth wee may raiſe ſundry inſtructions concerning our ſelves: IV.

1. Matter of humility: It being our common Mother whence we come, and whither wee muſt returne. Duſt thou art, and to duſt thou ſhalt returne.

The ſame in the fading of flowers, withering of graſſe, and the mowing it downe, put David

David in minde of the fading prosperitie, and unavoydable mortalitie of men, *Psalme* 90. 6, 7. Our matter is not iron, steele, &c. but grasse. All flesh is grasse. This sense of our mortality should quicken the care of immortalitie.

2. Heavenly-mindednes. Seeing the earth is but a pricke or a point in comparison of heaven, and so should it bee unto us: who would lose an infinite for a finite, a thing of nothing? See wee not the earth hiding the wealth of it within the bowels, all the rich mettals, minerals, and costly stones? And why conceive not we hence their nature? Her selfe would cover these from our eyes, that we should not set our hearts on them, nor they hinder us from better things.

3. Love and labour after Gods Word. I see what paines men will take to digge and fetch out mettals,

metals, as ſilver, gold, &c. why ſhould not I digge deepe for wiſedome, and eſteeme Gods Word as gold tryed by the fire, worth much paines and labour? *Prov.* 2. 4.

4. I ſee the earth receiving ſeed, returne abundant fruit, according to the coſt and paines of him that manureth it. Oh where is the thankefull returne of fruits of grace, which I ſhould bring unto God for his coſt, and manuring of mee? Every good heart and good ground muſt doe ſo, *Matth.* 13. 8. Every faithfull ſoule, as a fat ſoyle, muſt bee in ſome proportion anſwerable to the meanes, leſt beeing often watered, and remaining fruitleſſe, we bee neere a curſe, &c. *Heb.* 6. 7.

Of trees and plants.

We come now to particulars. Looke upon the Plants and Trees.

1. And put thy ſelfe in mind, to

to become a tree of righteouſneſſe, the planting of the Lord.

2. Thou ſeeſt the tree ſtand firme upon his rootes againſt windes and tempeſts: ſee thou bee firmely rooted on Chriſt, leſt the blaſt of perſecution ſhake thee.

3. Thou ſeeſt the Tree well planted not onely greene, but fruitfull. Art not thou as a tree planted by the rivers of waters, in Gods garden and orchard of grace? Hath not hee warmed thy heart with his Sunne of grace? and watered thy ſoyle with fruitfull ſhowers? Doeſt thou now, not onely become truely regenerate, moyſtened with the Spirit of grace, to make thee flouriſh and looke greene; but alſo bringeſt pleaſant fruits unto the Lord? elſe looke for the axe to hew thee downe, and caſt thee into the fire.

4. I ſee a good Tree bringeth not fruits onely, but good fruits, and an evill Tree bringeth forth no good fruit: No man gathereth grapes on thiſtles. By my fruits muſt I bee knowne. A good and a bad Tree may bring forth leaves, and armes, and greeneneſſe alike: ſo good and bad have many externall things alike in common, as wealth, name, beauty; yea, hearing, ſpeaking, profeſſion. But good fruits from good juyce and ſap, are proper to good and living rootes: I muſt examine the goodneſſe of my fruites.

5. I ſee fruitfull Trees the more laden, the more they encline and bow themſelves downe neare the ground, offering their fruite to every gatherer: So muſt I, the more fruitfull in grace, bee the more humble, and free, and beneficiall to every one

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one that can gather any thing from me.

6. What particular can I behold, and not gather ſome ſpirituall fruit? See I a Palme Tree? It is an image of a juſt man thriving by afflictions: The more weight the more growing, *Pſalme* 92. 13. Looke I upon a Vine? Chriſt compareth himſelfe to a Vine, *John* 15. and the faithfull to the Branches ſet into him. How many Meditations may one draw hence? Nay, the very Thornes and Briars teach us to beware of earthly and choaking cares, *Luke* 8. 14. and pleaſures which choake the Word, that the ſeede of God cannot thrive in their hearts; beſides the ſight of our ſinne, in the abundance of them.

Of the Beaſts.

Aske the Beaſts, and every one of thē will teach thee ſomething. *Job* 12. 7. All the beaſts on a thouſand

ſand hils are the Lords, *Pſal.* 50.

In the Lyon, behold the Lyon of the tribe of Judah, who foyled the roaring Lyon.

In a Lambe, ſee the Lambe of God that taketh away the ſinnes of the world.

In a Sheepe, note the wandring diſpoſition, *Iſay* 53.6. And the dutie to heare the voyce of Chriſt the ſhepheard, and follow him, *Joh.* 10.

In a Goate, a ſtinking creature, ſee the image of a reprobate, who ſhall bee ſet on the left hand, *Mat.* 25. 33.

In the Oxe and Aſſe, to know our Maſter that feedeth us, *Iſay.* 1.

In the Horſe and Mule, indocible creatures, who cannot bee taught by rules, but by over-ruling & bridling; ſee our untaught and refractarie nature: therefore let us not bee like them, *Pſal.* 32.9.

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In the little Emmet, ſee what providence and diligence thou art to uſe; while time laſteth to lay up for time to come. Avoide lazineſſe, and idleneſſe, and know thy ſeaſon, *Prov.*6.6.

In the contemptible Worme, trodden under foote: Conſider the humility of Chriſt, who was as a worme and no man, *Pſal.*22. Let the ſame minde bee in you. Thus ſhall wee uſe them as their Lords, when we ſee the Lord in them. And while wee cannot be beyond them in ſtrength of body, quickneſſe of ſenſes, and ſwiftneſſe of foote; wee ſhall be beyond them in diſcourſe of minde, and in divine and ſpirituall contemplation.

Of the Birds.

Looke on the Birds upon and about the earth, and conſider from them all:

1. The providence of GOD: they reape not, nor ſpin, and yet are fed: a Sparrow falleth not t

th

the ground, without his will, *Mat.* 6. 26. [Are not we better than they?]

2. In the Dove, we have a leſſon of patience, meekeneſſe, innocency, ſimplicity, without wrath or revenge, *Matth.* 10. 16. David mourned for ſinne, like a Dove.

3. The Turtle, Crane, and Swallow, teach us wiſedome to know our ſeaſons, *Jer.* 8. 7. Let us learne to know the day of our viſitation.

4. The Eagle, to flie unto Chriſt where ever he be, in earth or heaven, *Mat.* 24. 28.

5. The Henne brooding her chickens, puts us in minde of Gods mercy, in gathering us, and ſtretching the wing of his mercy over us, *Matthew* 23. 27. Wee have no ſafety but under him; wee lye open to prey and ſpoyle without him.

6. The Raven of the valley

must put children in minde of their dutie towards their Parents, leſt they picke out their eyes, *Prov.* 30. 17.

7. The neſts of birds muſt put us in minde of our Saviours poverty, *Matth.* 8. 20. If we want ſuch conveniences, wee muſt be content as he was.

8. The taking of ſilly birds in a net or ſnare, muſt put us in minde, to beware of haſting to ſinne, which is as if a bird ſhould haſten unto the ſnare, *Prov.* 7. 23.

Of the Sea and Fiſhes.

Looke upon the ſea and fiſhes, and behold the wonders of God in the deepes.

1. Who is it, who calmeth the ſea by his power, and by his underſtanding ſmiteth the pride of it? who meaſureth the face of the waters with a compaſſe? *Job* 26. 10, 11. and keepeth it from flowing over the earth?

2. The ſea is like unto God, an inexhauſt fountaine; for when

ſo many flouds and rivers are run out, as ſo many thouſand millions of creatures enjoy: it is not diminiſhed, but remaineth in the ſame fulneſſe: for this is the river of God that is full of waters, *Pſal.* 65. So the Lord is a ſea of grace: the more hee giveth, himſelfe hath never the leſſe.

3. I ſee all rivers runne into the ſea, and pay a tribute to that whence they doe receive: So, as all is from God, all muſt returne to him by way of thankfulnes.

4. I ſee the ſea obey his maker, keepe his bounds and banks; I muſt feare God, ſhew my obedience, ſtand in my vocation, *Jer.* 5. 22.

5. I ſee in the ſea a mappe of the miſery of mans life; it floweth and ebbeth: ſeldome in the ſea quiet, but after a little calme, a tempeſt riſeth ſuddenly. So I muſt looke for ſtormes upon this ſea of ſo troubleſome a world.

6. In the Sea are innumerable creatures, small and great: there walke the shippes, there play the Leviathans; some of which have beene found sixe hundred foote long, and three hundred and sixtie foote broad: all which sheweth the power, wisedome, and providence of GOD: for all these doe waite on thee O Lord, *Psal.* 104. 25.

7. In the Fishes, it will not bee fruitlesse to consider what miracles God hath wrought by them. Jonah saved by a fish: two fishes multiplied by Christ, to feede five thousand men, besides women and children: how Christ made himselfe knowne by a great draught of fishes, *Matth.* 17. 27.

8. When I see fishes caught in a net, or hooke unawares; Consider the folly of men taken by baites of pleasure; and thinke no more of their time, but are taken

taken, as fiſhes, in an evill net, *Eccleſ.* 9. 12.

9. When I ſee a Fiſher caſt in his nets to catch fiſh, I may enter into a large field of the net of the Goſpel, caſt into the ſea, *Matth.* 13. 47. and of Miniſters the fiſhers of men, *Matth.* 4. 19. and of the pulling men out of the ſea of the world, by the power and preaching of the Goſpell; as is ſhewed in that Propheticall viſion of *Ezekiel*, 17. 9, 10.

Thus have wee ſhewed how all earthly things may miniſter heavenly meditations to heavenly mindes. How a good man will & may eaſily fall out of earthly talke into heavenly: for when hee mindeth heaven, and the carnall man earth; both are in their elements. The fire of the one, namely the ſpirituall man, heaveth him upward, and the earth of the other preſſeth him downe, and burieth him alive.

Vox Dei est in omnibus, per omnia, de omnibus, & ad omnia, loquens nobiscum semper & ubique.

We have seene by the former discourse, that no man wanteth Preachers to helpe him towards GOD. Every Creature may bee a Preacher to him, in whom the spirit first inwardly preacheth: and wee may take notice how barren and fruitlesse our mindes are, and how frothie our speeches by our owne defect. God is not wanting to us neither in his Word, nor in his Workes, neither in the Scriptures, nor in the Creatures; but is still teaching, counselling, admonishing, and justly condemning those that in both remaine untaught. Wee will conclude the Treatise with the words of Job; Behold these are a part of his wayes, but how little a portion heare wee of him? and who can understand his fearefull power?

Job 26.14.

FINIS.